2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

of a burning fire without being harmed. Bathing every day for three days in water in which rusty scrap iron and peanut husks have been boiled renders a man impervious to the cut of a knife and his flesh capable of turning any blade. Stomach-ache is treated by drinking an infusion from the hollow handle of a dance rattle. Especially potent in all magic preparations are the bristles of *tamanua*, the anteater. *Obeiah watra*, another infusion, is drunk by men before going into the bush, to give them luck and strength. It is also possible to acquire strength or other virtues by rubbing one's body with the putrescent fluid gathered from the corpse of a dead man who possessed those qualities.

If a person should find fecal material in front of his hut or rotten eggs along the trail in such position as to make it likely for him to step upon it, it is certain that this material was placed there by a member of the community who is attempting to *wissi* or bewitch him. Anyone who removes this matter is liable to insanity.

Minor cuts and wounds may be treated with the bark of the *aproconyo* tree. This is ground up and mixed with the brew prepared from the leaves known as *pekein fol caca* (little rooster).

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

164 The Djukas suffer from a number of diseases also common among white men. Yaws, a syphilis-like disease, caused by infection with *Spironema pertenue*, is frequently found among them. Individuals may be seen suffering from all three stages of it. Malaria, including the severe tropical form, is spread by the mosquitoes along the rivers. An ulcerous condition known as leishmaniasis, the result of infection by Leishman-Donovan bodies, is an ordinary occurrence, as is hookworm. The Town Negroes are occasionally infected with filariasis and schistosomyasis of the rectal type. Leprosy is present in the town of Paramaribo, but we saw none of it in the bush.

648 The Djukas do not fear to take the bahkra's medicine. The
●757 gratitude of more than one mother was earned when we gave
[515] her child castor oil. Of the principle of asepsis, naturally, the
[304] Djukas know nothing. Their incisions for making *cutty-cutty* (ornamental scars) are septic enough to give a bacteriologist nightmares.

On one occasion, snakee-kutti, the snake protector, did not work, and a Bush Negro, who had been bitten was taken to the hospital at Moengo. His leg had gone untreated for five days and was in the serious stage of gangrene. The limb was amputated by the doctor in charge and the Djuka made an uneventful recovery. He would not have been brought to the hospital by his family if there had been anything more for the Bush Negro medicine man to do. But there was not, and they went to the bahkra as the last resort to save his life.

778 Far up the Surinam River is the sacred medicine city of
756 Dahomey (pronounced Daumay). Into its sacred precincts

/20 cont./

262 milk. She does eat cheese, however, saying that there is absolutely no milk in it.

/21/ Chapter XIII

Diseases, Afflictions, and so forth

164 The greatest affliction among them, too, is the lepra boasi (leprosy and elephantiasis Fuchs), venereal diseases, leg and body 757 pains, and sores. They cure themselves mainly with herbs, which they possess in great quantities and with which they frequently work with special success. They cut open abcesses themselves; in most cases they cup themselves, making the cups from small calabashes. [824] For many pains they rub themselves with spirits steeped in paradise seed (1) and with carapa oil, which they get from the carapa nuts (2).

1. Sem. paradisie Ningre kondre pepre from the Amomum paradise Afsel.

2. Carapa gujanens Obl.

755 In difficult cases and dangerous illnesses, however, they ask for advice from the Cromantie gado, which can only be done by means of song and dance, on which occasion a great deal is drunk. [756] A wentie man (African idol-priest or priestess) qualified for this, or an influential person, is able by means of drink, song, and dance among the others to excite himself to such an extent that in a mad way, without consciousness of what he is doing, he makes superhuman leaps, turnings, and twistings with his body, jumps and dances in the fire, until he finally falls to the ground unconscious and, rolling like a tub, foaming at the mouth, utters the most repulsive and strange sounds, which lasts until he is finally put down somewhere for dead. So long as he remains lying without any movement or sound as if in a deep sleep, one may absolutely not come near him or touch him, but must always take care to keep out of his way in his course and not to hinder him in anything.